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INTERNATIONAL BIBLE STUDY.

January 17, 1886.——*Jer.* 35 : 12-19.

See last *Guardian.*

January 24.——2 *Kings*, 25 : 1-12.

The hour at length came of which Jeremiah had so often forewarned the rulers, the judges, the priests, and the people of Jerusalem. For some forty years he had been notifying them of the displeasure of God because of their idolatry, their disloyalty, the corruption of religion and of morals. He assured them that the judgment of God would come upon them in due time, and that a heathen monarch would overthrow their government, destroy Jerusalem and the temple, and carry away the nation to remote parts. They regarded all this as an impossibility. Had not God chosen them for his own people, and given them such tokens of his favour as had been accorded to none beside? Granted that they had in some respects adopted more liberal and expanded views than were held by their fathers, consenting that the Queen of heaven and other gods of the nations should be worshipped *among them, and that they had shaken themselves loose from some of the inconvenient customs and contracted ideas* of their simple-minded ancestors; was not the temple of God still among them? It did not follow that they had discarded the worship of Jehovah, because they had found something good in the religions of the neighbouring nations. What a monstrous idea, what an intolerable suggestion that God was to surrender them as a nation into the hands of a heathen monarch who scouted the name and worship of Jehovah. And scores of prophets, so called, came forward to deny that the word of Jeremiah was the word of God, and to pronounce him a traitor for *intimating that* a heathen king should trample under foot the government established by God himself. So many years of agony unconceived were spent by Jeremiah in the fulfilment of a task that brought upon him the opprobrium of being an enemy to his country. As for the deportation of Israel, the ten tribes, that was intelligible, for they had revolted from Judah and Benjamin and from the temple of God and the law of the three great feasts that required the rallying of the people at the capital. Oh yes, the ten tribes were verily sinful, and in punishing them God showed his satisfaction with Judea, his complacency in the tribes that were faithful.

On the 4th of the 10th month in the 9th year of Zedekiah, Nebuchadnezzar sat down to beseige Jerusalem. The seige continued for 18 months. So rigorous was the blockade, that the beseiged at length found themselves without food, and the alternation was submission or starvation, unless some might escape by flight. Incapable of making any further resistance, the garrison withdrew from the walls when an assault was made by the Babylonians, (the 9th of the 4th month of the 11th of Zelekiah) and the beseigers made their way into the capital. The king sought to save himself by flight, and followed by his troops, reached the plains of Jericho before he was taken by the enemy. "And all his army were scattered from him." See Ezek. 12 : 14.

"So they took the king, and brought him up to the king of Babylon to Riblah : and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass and carried him to Babylon."

What an accumulation of sorrows! The King of Judea a fugitive from Jerusalem ; a captive ; brought as such into the presence of the heathen monarch ; compelled to witness the execution of his sons ; then deprived of sight ; finally carried in chains to Babylon. And doubtless the keenest sorrow of all was in the thought that God had graciously forewarned him of all these calamities, years before, and that if he had listened to the voice of the servant of God, *he would have saved himself, his family*, and his nation from these terrible scourges. Jeremiah had said to King Jedekiah, "Thus saith the Lord, I will give this city into the hand of the King of Babylon, and he shall burn it with fire, and thou shalt not escape out of his hand, and thine eyes shall behold the eyes of the King of Babylon, and thou shalt go to Babylon." Jer. 34 : 2, 3. But he added, Thou shalt die in peace. See also, Jer. 32 : 3, 4. In Ezek. 27 : 13, we read, "I will bring him to Babylon ; yet shall he not see it, though he shall die there." He did not see it, because his eyes were put out in Riblak.

Well would it have been for the Jews in the day of our Lord, if they had given heed to these records, and noted how their fathers had brought upon themselves the most terrible calamities by refusing to believe it possible that they could be so visited. When Jerusalem was beseiged by Titus, 40 years after the Crucifixion, the deluded inhabitants were constantly looking for some divine interposition in their behalf.

On the 7th of the 5th month, less than a month after the fight of the King, came Nebuzaradan, an officer of the Chaldeans, and burnt the temple which Solomon had built four centuries earlier. He burnt also the King's palace, and all the other grand buildings in the capital, and razed the walls of the city to the ground, so as to destroy all hope in the minds of the Jews of a future restoration of their nationality. The well-to-do classes, and all whose industry would be of use to the Babylonians, were carried away ; but the common people, the tillers of the soil, in fact the great mass of the community, so far as mere members were concerned were left in the land, under governors appointed by the King of Babylon.

There is a voice for us in these recorded events ; shall we hear it ?

WEEKLY REVIEW.

—A correspondent at an out-station, writes with reference to some remarks made by us on the spiritual destitution of British soldiers in India in our last issue :—

"For my 9 years in the army in India I have never come across an evangelical Church of England chaplain, though I have met some who were earnest in their way. You hit, though, the right nail on the head exactly, in saying that they assume baptismal regeneration. The word *conversion*, I cannot remember to have ever heard mentioned by a chaplain unless to be sneered at ; and military congregations are invariably addressed by Church of England chaplains in India (as far as my experience goes) as though all the members were equally children of God, members of Christ, and possessed by the Holy Spirit, however wicked and profane their lives. An evangelical Christian soldier or officer is looked askance at by these Padres, and any religious talk with such most carefully avoided. Although I have never heard a chaplain tell us that we need to be born again, nor even try (unless in the most mild and general way) to awaken our consciences to the fact that most of us are leading utterly godless lives, yet I have frequently heard self-righteousness, hypocrisy, exclusiveness, uncharitableness, &c., inveighed against, and soldiers warned against such sins, when it was obvious that the only effect of such warnings would be to set the vast majority still more against the religion of the few earnest-minded, God-fearing men in the Regiment.

I don't know whether you are aware that Lord Lawrence, when Governor-General of India, instituted Soldiers' Prayer-rooms in all garrisons of any size, and consequently there are many stations in which such nominally exist, though in many they do not, owing probably, to the indifference (to say the least) of chaplains. At one station I was at, a few years ago, the chaplain *stated* that he thoroughly disapproved of a Prayer-room for soldiers, and gave a number of bad reasons for this. Here there is one, but it is no boon to the soldiers, a bare room without any attraction, and even the name torn down for nearly a year past, perhaps though by some soldier who considered it a misnomer. Thus it is, indeed, as its only use appears to be to hold Sunday-school in once a week (though not always this), and as a Lodge for the T. O. G. Templars. The stamp of soldiers admired by the chaplain is the churchy man who attends his services in church, belongs to his choir, and keeps clear of schismatics. He is also glad if he stays to Communion sometimes, although as a rule I have not found chaplains trouble themselves much about this as regards soldiers, in spite of their high-churchism."

No one is more competent to speak on the subject than the friend from whose letter we have made bold to take the above remarks. There are pious men and pious officers in the British Army in India, and

their testimony for the truth is of none the less value because the chaplains too often slight or disdain their co-operation. The British soldier is wonderfully cared for as regards his health, with this exception that the Canteen makes war upon it; nothing is grudged in the way of medical attendance, sanitation, hill changes, &c. The cause of total abstinence has advanced grandly among them in the last ten years. Yet abstinence from drink—excellent as it is—is only calculated to make the men feel the more their need of something that only religion can supply. Scarcely a week passes over that we have not to chronicle one or more suicides in the Army in India. It is high time that the attention of the Christian public were powerfully drawn to this matter, and an influence brought to bear upon Government for a discontinuance of the present system. Let the soldier have the same religious privileges that the civilian has, and let there be nothing to hinder the sympathy of the Church of Christ from coming to its spiritual succour.

—We learn, by a letter from England, that the "Church Army" is successfully at work in many parts of England. The Second Annual Report furnishes evidences from many quarters of its efficiency. It has five Bishops as Patrons, and the Bishop of Durham's commendatory address at the Annual Meeting has been published in tract form for distribution. The receipts for 1884-5 were £2,648. There are 45 lay-evangelists, and there is a training institution in London.

—At the Manchester Conference mentioned in our last, Major Genl. Haig said:—

I know what the work is. I know native Christians; some of them I carry in my heart day by day as dear brethren in Christ. Therefore I think I may say I speak to you with a perfectly unprejudiced mind of what I have seen and what I know. The first great need of India, at the present moment, is a great out-pouring of the Spirit of God upon the native churches. What do these Christian churches amount to? There are one million Christians in India, half Roman Catholic and half Protestants. We speak about the small number of European missionaries going out there, but you have in India half a million of Protestant native Christians, of whom one hundred and forty-five thousand are communicants. Now just notice what an army of workers you have in India; if the power of God came down upon them, if the mighty love of God for the poor heathen were shed abroad in their hearts. The natives of the country must understand their fellow-subjects as you and I cannot understand them. Put the truth before them and they will work wonders, for they are on the spot. But the first great need is the outpouring of the Spirit of God upon these native brethren and sisters. Do let us lay that before God. Do let us go away with this resolution in our hearts to cry to Him to pour out his Spirit on the native churches. If we did that, we might then see a great turning of the people of India to God.

—At one of the last meetings of this Conference it was suggested that an opportunity be given for any present to offer themselves for foreign mission work. The opportunity was given. The first to rise was a grandson of the late Canon Stowell. Then two youths. Then two young ladies. Two youths followed and two other ladies, nine in all. A missionary who was present told of a still more remarkable scene witnessed by him just before:—

It was glorious to hear Rev. Robert Stewart, of Foo Chow, tell how he had just been to Dublin University with another missionary and two Cambridge Undergraduates, at the urgent request of the Dublin "men" themselves. How they had had two days of earnest, well-attended meetings for consecration and prayer, and how on the third day God's call for workers in the foreign mission field was brought forward. And at the close it was suggested that any who had dedicated themselves, *body, soul, and spirit*, to God, and would like publicly to offer themselves for his work abroad, should come to the platform. "We expected," continued Mr. Stewart, "to see some, perhaps three or four, come forward. But I cannot describe my feelings, as first one, then another, rose and came up. We left the platform to give place to the young men who one by one advanced. Then the College authorities who were present gave up their places. Still another and another came forward, and the faces of some told that it was not without effort that they made this confession of a life's purpose before their fellowmen, and also told God they were willing for his sake to leave home and friends. Forty-two young fellows, in the hey-day of health and strength, stood before that audience, pledged to missionary work, should God so will it."

—The *Indian Messenger* is somewhat astonished at the honours paid to Pundit Keshayananda Swami, whom it does not appear to have heard before. The people of Bombay are complimented on their success in lion-hunting. The *Messenger* justly says that it is a new life we want, and not the engrafting of new ideas on an old stem, not the pouring of new wine into old bottles.

—With regard to celibacy in students, the *Indian Messenger* says:—

It is not that students are particularly eager to get married as soon as possible. If any class is to be held answerable for the keeping up of the pernicious custom of early marriage, it is not our young men but their elders. That students are more advanced in their views on such subjects than their guardians, is well-known; but what we complain of is, that generally they are weak enough to act against their convictions in compliance with the wishes of their guardians. Still, there are many instances of students suffering persecution through not surrendering their moral judgment to the dictates of others. Such cases are, however, very limited in number. The passivity and moral weakness of students in general is one of the most disheartening features of the present state of our society, and it very well illustrates the insufficiency of mere intellectual culture to reform a country. The great truth that every man is answerable for his own actions, and must decide for himself what is right and what is wrong—the principle, namely, of moral independence, is not understood, it is even opposed. Many will tell you that early marriage is wrong, but not when one's natural guardians wish it. There are others, all whose ideas of reform end with their college-days. It is sickening to see how many, who were enthusiastic advocates of reform in their youth, not only comply with but eagerly accept the basest customs of Hindu society.

—We find the following in connection with the proceedings of our local Natural History Society:—

Mr. Justice Birdwood then exhibited some fruits of the *Ghela* (*Randia dumetorum*), a tree common at Matheran, which were inhabited by the larva of a butterfly, one of the Lycænidæ. The insect had in each case made a hole through the hard rind of the fruit and come out for the purpose of securing the fruit to the stalk with silk, lest it should fall. Some other curious phenomena were exhibited and the meeting closed.

We have seen some specimens of these fruits thus artificially secured to the stalk, and cannot withhold the expression of our astonishment at this marvel of nature. Here in the heart of the fruit which is say an inch long, and two inches in circumference, a creature is born and reaches a measure of development. It knows nothing experimentally of the outer world; the skin of the nut encloses it as in a prison; it has never been visited by the light of the sun, nor has it ever seen any living creature besides itself. But the fruit in which it is contained will not always remain attached to the stalk; the connecting stem will by and by decay and the fruit will drop to the ground, and the poor grub be devoured by some earth-born worm. To guard against this the grub makes a hole through its prison-walls, climbs to the top of the fruit, spins a gossamer web from the fruit to the branch sufficiently strong to bear up the fruit when the stem decays, and then returns to its habitation to wait for the time when it shall pass into the butterfly phase of its existence and taking leave forever of its tomb-like house shall soar away with a liberty as large as the atmosphere itself. Here are some puzzles for our Darwinian friends. Who told the young grub that the house in which it lived was suspended to a branch and might come down with a crash? Who taught it that it had powers to guard against this catastrophe? There is only one answer. There is One in whom, like ourselves, this grub lives and moves and has its being; of Whom through Whom and to Whom are all things.

—We regret exceedingly to announce the sudden death, by heart-disease, of the Rev. Mr. *Eddy* at *Bangalore* on the morning of the 12th inst. Mr. Eddy went from Calcutta to Bangalore about a month ago, to take charge of the Baldwin Schools, the late Principal of which, the Rev. Mr. Richards, had been compelled by sickness to leave. Mr. Eddy had only been a year or two in the country. This is a sad loss for the South India Conference.

—We deviate from our rule which excludes original poetry and publish in this issue an article in blank verse, and do so chiefly for the reason that the sentiments expressed are important and well deserve attention.

NOTICES OF BOOKS AND REPORTS.

We have much pleasure in acknowledging receipt of a copy of the Marathi Bible Dictionary, prepared from the English by the Rev. Kasam Mahomed Dhalwani, and edited by the Rev. Henry J. Bruce. Mr. Bruce has long had his heart set upon the production of this work, and we congratulate him upon the success that has crowned his efforts and those of his colleague. The aim has constantly been to produce a book that would be a real aid to all students of the Bible, and to put everything in the form in which it will be most easily grasped. Mr. Bruce has very high ideals of perfection and great patience in labouring for their accomplishment. We know not whether he will be satisfied with the get-up of this book, but everybody else will, we should judge. It is a beautiful volume of 456 pp. 8vo., yet by no means bulky. The copious illustrations are a peculiar and attractive feature. It contains a map prepared by Mr. Bruce, ex-

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ceedingly well adapted to assist in ascertaining distances. We have written this hurried notice, as we are leaving Bombay for a week or two, and shall have occasion to notice it more fully hereafter.

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SATURDAY, JANUARY 16, 1886.

THE INDEBTEDNESS OF NATIVE CHRISTIANS.

THE *Harvest Field* for January contains a paper on "the Native Church" by the Rev. J. Hudson, B. A., treating particularly of the practice of contracting debt so common among Native Christians. It is difficult to over-estimate the evil wrought by this practice, and we are free to see that we do not know of anything that so stands in the way of the development of the Native Church as this does. Of course, this evil is not confined to the Native Christians; it pervades the entire Hindoo community; and it is found among Native Christians because as Hindoos they have always been accustomed to see this method of relieving pecuniary difficulties resorted to.

As an Englishman becomes acquainted with the people he is alike astonished at the weight of debt hanging upon them and the apparent ease with which they bear it. Ward says, "A Hindoo seldom makes provision for the future; he borrows to supply his most common wants and then evades payment as long as he can."

One looks almost in vain for thrift without miserliness or for generosity without extravagance.

The apathy which distinguishes the Hindoos as a race and the fatalism which results from their religious belief are doubtless chiefly responsible for this general improvidence The distant future is able to excite only the faintest possible anxiety, and even that is hushed to sleep by the reflection that it is impossible to alter what fate has written on the forehead Hindoo usages also distinctly favour improvidence. A young man's marriage is seldom made to depend on his ability to support a wife. He often has several children while entirely dependent on his friends. Again, the responsibility of a son for his father's debts makes it easy to borrow on personal security only, though at exorbitant interest, and numbers of young men have to begin the race of life so heavily weighted that success seems well nigh impossible. Then the proportion of bread-winners to the whole population of India is exceedingly small. Every one who is in employment has to share his earnings with a crowd of dependents. Men often seem to derive but little personal advantage from any success they may achieve in their business or profession, as the increase of income at once attracts needy relatives from all quarters. Added to all this, money can only be borrowed at usurious interest, so that when once men fall into debt they find it almost impossible to extricate themselves from its meshes. Four pies in the rupee per mensem or 25 per cent. per annum is commonly given, and the rate is often higher. A debtor must generally tax all his powers to prevent interest accumulating: to pay off the principal becomes an utter impossibility.

Mr. Hudson thinks that when Hindoos become Christians, their expenses are increased, notwithstanding that they are relieved of many burdens imposed by Hinduism. Christian families cannot live just like their forefathers. We are, indeed, very far from wishing our converts to adopt European habits. Missionaries generally are very conservative of such Hindoo customs as are non-religious. Still, change to some extent is inevitable. We should not like to see our people attend God's house insufficiently and dirtily clothed; we do not wish them to rest content with the unwholesome and wretched hovels in which the poorer Hindoos are accustomed to live; we should be sorry to see them leave their sick to die uncared for. Expenses are specially increased in cases of sickness. The more common medicines are given gratuitously at the Government dispensaries, but the patient will probably be told that to ensure recovery he must have more nutritive diet or must wear warmer clothing or must remove to a drier dwelling. Then education, however elementary, must cost something, while it brings with it wants which we should all wish to see supplied.

Increase of expenditure, where it involves debt, is demoralizing instead of elevating. People who have been brought up in Christian lands are apt to get the advantages of culture and those of Christianity so blended in their minds as to lead them to recommend the former almost as emphatically as the latter, especially by their example and the importance they attach to a nice style of living. It would be strange if this did not affect the views and aspirations of the converts. But if the gratification of these desires can only be secured by going into debt, the effect can only be bad.

While there may be more serious evils than debt in the native Christian community, probably most missionaries would acknowledge that none cause them such incessant worry. Sometimes they are almost ready to give up the contest as hopeless and trust to the gradually leavening influence of Christian principle. But this they cannot do. There can be no satisfactory development of the native church so long as its energies are paralysed by debt. Men, labouring under so heavy a burden, have no heart for spiritual work. Their one anxiety is to escape from their thraldom. Their influence for good is in a great measure neutralised; they are in constant danger of being overcome by temptation; they cannot be trusted with any financial responsibility in connection with the church; and they cannot honestly contribute to the support of the cause of God.

As intimated in the above the effect of debt on the spiritual development is very disastrous. Remembering such passages of the word as these, Owe no man anything; If thou bring thy gift to the altar and there remember that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then offer thy gift; remembering these, the heart condemns, our faith is chilled and we dare not lay hold of the promises by which we would swing ourselves into a sunnier and more hopeful atmosphere.

Coming to the question of relief, Mr. Hudson says:—

When men come to us with their pitiful tale of debt and difficulty, our first impulse is to deliver them entirely out of the hands of the money-lender and to allow them to repay the loan by easy instalments. In rare cases this is no doubt the wisest and kindest course if we can afford to lend the money. But where it may succeed in one instance it will probably fail in ten. In dealing with a man of high principle and strong will, who has fallen into debt through circumstances over which he has had but little control, we may safely follow this course. But in general the debtor is as hard to reclaim as the drunkard. If you wipe off one score he will run up another immediately. As soon as his creditors cease to dun him he feels free to begin the work of borrowing again. Long before the last instalment of the loan has been repaid he will ask for another, or if we refuse he will go elsewhere. He may be as truly penitent as the drunkard is and may just as sincerely promise amendment, but he cannot either deny himself or turn a deaf ear to the importunity of his family and friends.

The convert must be shown the real nature of the evil. His conversion should show itself by renouncing the Hindoo estimate and by accepting that of Scripture. And here it occurs to us that one difficulty will be found in the fact that European Christians are not altogether free from this habit of contracting debt. In our English churches are men who have the burden of debt resting upon them. The convert reasons that if this is not incompatible with a Christian character in the Englishman, it cannot be very wrong in the Native Christian. If debt may be tolerated, where can you draw the line? Do we not need to insist on the rule of total abstinence with regard to debt, among both English and Native Christians?

We should discourage the adoption of European habits. There are other reasons for adhering to native customs, but the avoidance of debt is itself an adequate one. We have shown that to some extent the expenses of Christians are necessarily increased, but there is no doubt that much money is wasted in a foolish attempt to imitate the habits of Englishmen. It is absolutely necessary that the least possible change should be made in food, dress, furniture. The pay at present received by mission agents allows them to live comfortably and respectably if native customs are adhered to, but it is altogether inadequate for a European mode of life. Chairs, tables, cots, &c., are all convenient and desirable, but they are not essential to health and comfort, and they add much to the cost of living. Many articles of English food, although excellent in themselves, are beyond the means of ordinary Hindoo families.

Care should be taken with regard to children in boarding-schools, that they do not acquire expensive habits. Marriage and funeral expenses should be "kept within moderate limits." Societies for the promotion of Thrift, might be established. The last point mentioned by our contemporary is that discipline should be firmly and prudently enforced.

When the nature of the faith which God demands of us is understood, it becomes impossible for a man to resort to borrowing. We are required to believe that God cares for us and undertakes to secure for us what we really need, when we yield ourselves in all things to his guidance. Then when want presents itself, we are bound to believe that while God may see fit to test our faith he will in some way, in due time, secure us what we need. To go and borrow the money from a money-lender is to imply that God is not able then and there to help, but will probably be able at some future time. This is directly contrary to the law of faith.

We should be sorry to leave on any mind the impression that there are no Native Christians free of debt. There are those who recognize fully the evils of debt and are minded to make any sacrifice rather than put their shoulder under this burden.

PARAPHRASE OF THE GOSPEL OF MATTHEW.

(2nd chapter.)

[A gigantic misprint occurred in our last week's paraphrase, 7,000 B. C. instead of 700 as the date of Isaiah.]

AT the time of the birth of Jesus in Bethlehem, a small town of Judea, in the days when Herod was King, certain men from an eastern country came to Jerusalem. They belonged to a class of learned men called Magi. They said, Where is he that is born King of the Jews? We have seen his star in the east, and have come to worship him. These persons had heard about the prophecies in the Hebrew or Jewish Scriptures of the great Deliverer that was to come into the world and establish a Kingdom of righteousness. Some strange star appeared to them in the skies, and they understood that this was a sign of the birth of that great Person, and that it was sent to guide them to the place where the infant was. So, leaving their country they travelled west till they reached Jerusalem. Their wish to worship the infant Messiah, shows their conviction that he was divine. And when Herod the King heard that such persons had come making such enquiries, he was troubled and all Jerusalem with him. So the king gathered together all the chief priests and scribes of the Jewish people and inquired of them where the Christ was to be born. He expected them to consult their sacred books and find out from the prophecies concerning the birth-place of the Christ. They said that Bethlehem of Judea was the place, and in proof they quoted the words of Micah the prophet, written 700 years before, as follows: "And thou Bethlehem, in the land of Judah, art in no wise least among the princes of Judea; for out of thee shall come forth a Governor who shall be Shepherd of my people Israel." God here calls the Israelites *his* people for the reason that he had given them a special revelation, designed to be made known to all the world in the days of the Messiah by whom this revelation should be perfected. Then Herod sent for the Magi and talked with them in private, and learned from them when the star had appeared to them, that he might have some clue to the age of the child. He then told them to go to Bethlehem, six miles south of Jerusalem, and there make diligent search for the child; and when ye have found him (he said) bring me word that I also may come and worship him. Then they went their way, and as they were going the star which they had seen in the east again appeared unto them, moving before them and at last stopping over the very place where the child was. They were delighted when they saw the star again, for it was a pledge to them that they were still guided by heaven. Entering the house they found the young child and his mother, Mary; and they fell down and worshipped him, and opening their treasures offered him gifts, such as gold, and frankincense, and myrrh. Then, having been warned in a dream that they should not return to Herod, they departed for their own country by another route.

After they had left an angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother and flee into Egypt, (a country distant about a week's journey from Judea,) and there remain until I tell thee. And he arose and took the young child and his mother, by night, and went to Egypt, and there remained until the death of Herod; that that might be fulfilled which was spoken of the Lord by his prophet Hosea, Out of Egypt did I call my Son.

Herod waited some time for the Magi to come and give him information about the child, and then became aware that they had mocked him and gone home another way. Herod's purpose was to make away with the child, lest at some future time he might set up a claim to the crown. He now, in great wrath, sent a body of troops with orders to slay all the children under two years of age, in Bethlehem and in the neighbourhood, thinking thus to rid himself of any possible rival. Then was fulfilled the prophecy of Jeremiah:

> A voice was heard in Ramah,
> Weeping and great mouning,
> Rachel weeping for her children;
> And she would not be comforted because they were not.

When Herod died an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead who sought the young child's life. So Joseph returned to the land of Israel with the young child and his mother But hearing that Archelaus had succeeded his father Herod, he feared for the safety of the child; then he was warned of God in a dream, and went to Galilee, a province of Judea, and took up his abode in a town called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

SO LIKEWISE YE.

"DOTH he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye have done all those things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do."—Luke xvii 9. 10.

So spake the Christ long since on Judah's plain
To men of Galilee, who round Him pressed
Ready to lose their all for love of Him—
Home, credit, friends; ready to bear reproach
Privation, suffering, even death itself,
In following Him, their Master and their Lord.
Surely the times have changed, not such to-day
The Master's basis of discipleship!
Some *credit* now is counted due to those,
Who *sacrifices* make for Jesus' sake;
Some *praise*, if wealth is lavished at His feet,
If life is freely spent in sacred toil,
And eager effort to make known His name,
And swell the ranks of His believing host.
The fame of such the Church delights to spread,
Yea, and delights to hear; by such as these
More than bare duty surely hath been done;
Some work of supererogation, worth
The commendation e'en of God Himself.
Alas! His Church forgets His precepts stern,
They ill accord with her complacent mood
As she beholds with satisfaction sweet
The wonderful achievements of our age;
The grand advance of Christian agencies
The wide world o'er. Surely 'tis fitting now
To vaunt herself a little, and some praise
Take to herself for Missionary zeal,
And labours so abundant, far and near.
Nay! List the Master's voice, as erst He spake;
'When *all* is done that I commanded you,
Unprofitable servants still account
Yourselves, your *duty only* have ye done.'
Let not the Church in flattering speech applaud
The valour of her sons, proclaiming how
This one hath laboured, and another borne
And suffered, and another, for the name
And cause of Christ hath consecrated all,—
Talents, position, substance; but their *due*
The noblest render, *merit* none can claim.
Hush! vaunting Church, lest, blinded by conceit
And self-complacency, thou callest down
Upon thyself, the stern rebuke of Him
Who walketh 'mid the golden candle-sticks,
And seeth not as man, and judgeth not
By outward sign and show. To Him alone
Belongeth it to judge; to praise is *His*,
Not Thine. The day draws on, when secret things
Shall come to light, and counsels of the heart
Be manifest as now man's open deeds;
And then shall every man have praise of God
Let no man covet other praise than *His*.
And can *He ever praise* who knoweth *all*—
The grievous errors, frailties, follies, sins—
That mar all human work? Can He behold
The secret springs of action, note each thought
Of selfishness, ambition, jealousy—
Count every throb of pride, mark each low aim,
Unworthy purpose, and unholy wish—
And yet have *praise* in store. Can He find one
Among His myriad followers, who dares say,—
I have done all that Thou commandest me?
Or, if He could, such were the first to say,
I merit not Thy praise, my gracious Lord,
I have but done what I was bound to do!
Yet hath He written it: Who honoureth me,
Him will I honour; who for my Name's sake
Hath aught forsaken, everlasting life
Shall win; who but a cup of water gave
In my behalf, his recompense is sure.
How marvellous Thy love oh God of grace!
How free thy bounty, far surpasing all
Our highest, widest thought. Thou madest us
For Thine own glory, to fulfil Thy wise
And loving will we live, and can there be
Reward from Thee, to whom our all we owe?
Yet such thy bounteous love in Christ Thy Son
To all His brethren, all in *Him* beloved,
Accepted and rewarded for *His* sake.
Let human plaudits pall upon our ear,
The Church's praise, worthless and fulsome grown,
For very shame be silent. We, amid
The burden and the heat, the toil and strife
The sadness and the weariness of earth,
Would cheer our *fainting hearts*, and nerve our souls
To courage, in the hope at length to hear
That wondrous word of welcome from *Thy* lips,
Well Done! Thou good and faithful one! Well Done!

LYRA.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—In continuance of my letter in your last week's issue, and in view of the overwhelming importance of the subject therein touched upon, I hope you can find room for the following items:—

The special correspondent in England, of the *New York Christian Advocate*, wrote thus on the 6th November last.

"With one exception all recent elections to the Episcopacy have favoured High Church principles. The Archbishops of Canterbury is the avowed disciple of Laud; the Bishop of Truro is a High Churchman; so is the Bishop of Lincoln and so is the Bishop of Salisbury. There are few Bishops on the Bench who are not more or less distinctly committed to High Church and sacerdotal principles."

"The Church Congress recently held, bears witness to the growth of sacerdotalism within the Establishment.

"It is clear that the sacerdotal party is gaining ground. Twenty years ago the Dean and Chapter of St. Paul's, would not have dared to place a cross upon the Communion table of the Cathedral; but so have times altered and such has been the educating influence of Dean Church and Canon Liddon that an announcement that a *crucifix* was being prepared for the altar of St. Pauls' *was received by the Congress* WITH CHEERS. Thus are the lessons of the past, written in letters of blood ignored and forgotten."

Is it any wonder then that not long since

Bishop Ryle of Liverpool, who still remains a staunch Protestant, wrote as follows :—

"To whichever quarter of the horizon I turn I see grave reason for alarm. For the true Church of Christ I have no fears at all. But for the Established Church of England and for all the Protestant churches of Great Britain I have very great fear indeed.

"The tide of events seems running strongly against Protestantism and in favour of Rome. It looks as if God had a controversy with us as a nation, and was about to punish us for our sins. I am no prophet. I know not where we are drifting. But at the rate we are going, I think it quite within the verge of possibility that in a few years the Church of England may be re-united to the Church of Rome. The Crown of England may be once more on the head of a Papist. Protestantism may be formally repudiated. A Romish archbishop may once more preside at Lambeth Palace. Mass may be once more said at Westminster Abbey and St. Paul's, and one result will be that all Bible-reading Christians must either leave the Church of England, or else sanction idol worshippers and become idolators. God grant we may never come to this state of things. But at the rate we are going it seems to me quite possible.

The late Earl of Shaftesbury, too, was deeply troubled in the same direction, and is reported to have said that "*Nothing but a miracle can save the Reformation in England.*"

On October 8th last, a meeting was held at Portsmouth "to direct attention to the alarming inroads of Romanism in the English Church."

Amongst the speakers on that occasion was the Rev. Dr. Potter, a clergyman from Sheffield who said :—

"We are counselled to rally round the Establishment, and to fight fiercely for the Church. Ah! sir, when Christ's truth was imperilled, and his honour at stake, there was no wild cry like that, but when *bread and butter, and endowments* are threatened, then goes up the thunderous cry, *The Church is in danger!*

Sir, we believe in an establishment for the protection of the truth, and as a protest against the Anti-Christ: but, sir, the people of England are very naturally raising the cry "Establish what?"

If it be the mass, and vestments of Popery, we will have none of it. Perish the Establishment, and all true churchman will say, Amen. Unless these traitors are cast out, the Establishment is doomed.

I am glad, Mr. Editor, that the *Bombay Guardian* is so nobly set for the defence of the *Protestant* faith, and that its columns give no uncertain sound in warning against the encroachments of Rome with its horrible *caricature*, of Christianity, and masterpiece of Satan.

Believe me,
Yours sincerely,
ISAAC F. ROW.

JOTTINGS FROM MHOW.

SIR,—The year has opened auspiciously. Our Watch-night Service was a precious means of grace, and was attended by about 80 persons, perhaps more. Our presiding elder, Rev. C. P. Hard. was with us on Sabbath, the 3rd January. He preached in the evening from the words "Occupy till I come." It proved a heart-stirring sermon. The Lord's Supper was administered; then followed the usual "after-meeting," at which more direct soul-saving effort was put forth, resulting in four or five anxious ones manifesting their anxiety by seeking the Lord.

Our Quarterly Conference was held on Monday the 4th. The results of the labours of the year reported to the Conference were very encouraging.

Baldeo, our late Colporteur, was made a local preacher and transferred to Khandwa, where the Lord needs his services in the vigorous mission-field opened up there during the past year, by bro. Ward. Mhow has supplied three good men to Khandwa: Narhan (since transferred to Chadarghat), J. W. Stewart, and now, Baldeo. All three are married, and it is anticipated that their wives will become important factors in the work. Bros. Stewart and Baldeo are related as spiritual father and son: the former was converted under bro. Lyon's preaching: he soon began to preach to others, and was given hire in the shape of a precious soul—Baldeo, who has been an example of the full saving power of Jesus, as well as an inspiration to all his brethren during the year. May the Lord bless these dear brethren, by filling them with the Holy Spirit!

The Week of Prayer was observed, as usual. The meetings were held in the Presbyterian and Methodist churches, alternately, and proved a blessing to God's people. It is hoped that they will lead to a greater degree of aggressiveness in both sections of the Church, and that individual members will seek to be made fully alive to God by "the working of His mighty power, which He wrought in Christ, when He raised Him from the dead."

We had a delightful service in the M E. Church last evening, when three souls were specially dealt with, with the object of "expounding unto them the way of God more perfectly." These cases seem of the hopeful kind. For such signs of spiritual life in our midst, we thank Him, whom we acknowledge, as its Author.

Mhow, 11th Jan., 1886. E. J.

NOTICES.

THE Editor of the *Guardian* being out of Bombay for a few days, some letters and papers addressed to him have unavoidably to stand over.

WILL our old friends, MESSRS. H YEOMAN, RICARDO, GORDON CRAWFURDE, and WILLIAMS E. D., please oblige us again with their addresses, as our business is urgent? Address MRS. WELLS, Care of Rev. Geo Drummond, 231, Pentonville Road, London, or Editor *Bombay Guardian*.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club,)
Pastor—The Rev. William Boll, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

M. E. CHURCH. Services is the Dean Lane Hall have been resumed. Services to-morrow; Grant Road, 8-30 a. m. and 6 p. m. Dean Lane Hall, 11 a. m. and 6 p. m. Mazagon 11 a. m. and 5 p. m.—Sunday-schools: Grant Road, 7 a. m.; Dean Lane, 9-30 a. m.; Mazagon, 9 30 a. m.

VERNACULAR SERVICES at Grant Road Church, 10-30 a. m. and 4 p. m. Sunday School, 3 p. m. At Dean Lane Hall, 4 p. m.

Epitome of News.

SATURDAY JANUARY 9.

—*Deccan Herald:* We are glad to learn that a totally blind candidate, attending the Poona Native Institution has been successful in the recent Matriculation Examination. Mr. Lee-Warner, the late Director, took great interest in the student, and was informed of his success by telegram.

—*N. Y. Evangelist:* If young people were taught how to use their hands as well as their heads, there would not be so many college graduates working for $3 a week when they might earn that much a day at some industrial occupation, said William E. Dodge.

—In Syracuse (New York State) on Nov. 28, Dr. S. R. Calthrop, the astronomer, was on the look-out for a shower of stars connected with the Biela comet. At 7 o'clock, as the radiant point was near the zenith, the shower burst into view, stars dropping downward in the north and east to the number of 120. At 9 o'clock there was another shower, in which Dr. Calthrop counted no less than 130 stars. It has great astronomical value on account of the promptness of its appearance. The shower was first observed on Nov. 27, 1872.

London; Nov. 28: Returns of meteoric showers are received from various quarters by the press here. Teheran (Persia) reports that magnificent star showers have been witnessed there at intervals, the general direction being from northeast to southwest. Naples reports a meteoric display in connection with Biela's comet to have been unusually brilliant. From the northwestern sky there have been large showers of shooting stars, which have attracted universal attention. Nobody remembers so fine a display. The Athenians had a brilliant shower of meteors. In London and the suburbs, the shower of meteors was well observed in the early hours of last evening, but as night advanced the sky became very cloudy, and there was a fall of fine rain which prevented any observations.

The Greenwich Observatory reports that it has counted 2,800 meteors in the last few nights. The colour of the majority was whitish.

MONDAY, JANUARY 11.

—*Times of India;* Rangoon, 10: In reply to the request from the Chamber of Commerce that more troops should be brought at once to Lower Burmah to suppress dacoity, the Government replies that the civil and military authorities here consider the present force sufficient.

—His Excellency the Governor-in-Council has appointed Mr. E. Vanderstraaten, the Deputy Sheriff of Bombay, Registrar of the local Small Cause Court with judicial functions to try and dispose of civil cases.

—*Times of India;* Correspondence: Many Government officials must feel that this proposed new Income-Tax is the last straw. With exchange below 1s. 6d., and with your money article expressing fear that "we have not touched the bottom yet," they must regard the new deduction from their incomes with profound anxiety. Hitherto the official, with a fixed income in rupees, has had to pare down his expenditure more and more almost month by month, to meet the remittances which almost each one is compelled to make. The strain in many cases has been about as much as could be borne; but now he has to meet an unexpected demand, what was paring before must be slicing now. He has to suffer a hardship which is unknown to the ordinary Indian taxpayer.

—206 additional matriculation candidates have passed.

—*N. Y. Independent:* In the Syllabus of Errors condemned by Pope Pius IX is the following :—

"The Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism and civilization as lately introduced."

Pope Leo XIII, in his recent Encyclical, says on the same subject :—

"Whatever may happen to extend the range of knowledge, the Church will always willingly accept; and she will, as is her wont in other departments of knowledge, studiously encourage and promote those also which are concerned with the investigation of Nature, in which studies, if the mind finds anything new, the Church is not in opposition."

To our mind there is much more of the essence of infallibility in the utterance of Leo. Thirty years ago, Pius IX condemned the doctrine:

"In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the state, to the exclusion of all other modes of worship."

Leo XIII says:—

The Church "does not, therefore, condemn those governors of states, who, for the sake of acquiring some great good, or preventing some great ill, patiently bear with manners and customs, so that each kind of religion has its place in the state."

Tuesday, January 12.

The Propaganda has, according to a telegram from Rome, received appalling intelligence concerning the massacres of Christians that have taken place in the Indo-Chinese Peninsula. In the Ecclesiastical Vicariate of Cochin-China, which includes Hué, nine missionaries, seven native priests, sixty catechists, two hundred and seventy native nuns, and twenty-four thousand Christians had been massacred. Two hundred Christians villages had been completely destroyed, two hundred and twenty-five churches burnt down, and seventeen orphan homes, ten convents, four agricultural settlements, two seminaries, and two pharmacies annihilated. In the north of Cochin-China nine native priests and seven thousand Christians had been massacred, and sixty Christian villages destroyed.

—*Times of India:* There was, we are sorry to learn, another death last Saturday, and in Bombay itself, from oyster-poisoning. The victim, as before, was a European, and the death occurred on the morning after the fatal repast.

—Two thousand five hundred and fifty miles of fencing-wire and 450 miles of wire-netting have been ordered by the Government of Queensland for the purpose of erecting a rabbit-proof fence, with a view to effectually stopping the advance of the pest from the south.

—*Indian Messenger:* During the Christmas holidays both the European and the native communities of Calcutta were sorry to learn that Mr. Locke, the late principal of the Arts School, had suddenly expired. The circumstances of his death were very painful. It is rumoured that he had been drinking rather freely on Christmas eve, till the portions proved too much for his constitution, and he sunk under them. Attempts were made to rouse him to consciousness, but to no purpose. And he expired, it is said, on Christmas morning. This is, if the cause of death was what we have heard it to have been, but one of many instances that have come to our notice from time to time, of men meeting with death from the effects of over-drinking. But this sudden death, however painful, is nothing in comparison with the untold miseries that thousands of families daily suffer, on account of the slavery of their bread-earning members to this passion. Take warning, all votaries of Bacchus!

—Same: Another battle between orthodoxy and heterodoxy has been fought. And this time the action took place in the very stronghold of Hinduism. Maharajah Komulkrishna was universally known as a champion of orthodox Hinduism, and he was the accepted leader of the orthodox party in Calcutta. But on the occasion of his *sradh* ceremony, Kumar Nilkrishna, his son, had invited among other guests a number of friends who had previously visited England. The presence of these gentlemen was regarded as a contamination by a large number of the other guests, who objected to dine with them. The Kumar remaining firm there was a division; which is called *daladali* in popular language. Even this *daladali* is a gain on the liberal side. It shows that the liberal party have effected a breach in the enemy's camp, and the day is not distant when persons visiting a foreign country would be no longer subjected to excommunication.

—We acknowledge receipt of the G. I. P. R. Co.'s *Monthly Guide* for January. Price, one anna.

—*Indian Witness:* At the Watch-night Service held in the Dhurrumtolla Street, Methodist Church, it was announced that an immediate effort would be made to raise the sum of Rs. 25,000 for the purchase or erection of a new parsonage. The work of canvassing has been commenced by the pastor, who has thus far been very successful. The amount subscribed thus far has been Rs. 8,500, and the prospects of the enterprise are very encouraging. Friends of the undertaking are invited to assist with contributions.

—Same: In the North India Methodist Mission there is a notable Native preacher named Andrias, of whom mention has before been made in our columns. He was a Kabir Panthi *guru* before becoming a Christian, and wears his former garb, and depends for his subsistence upon the people among whom he goes. We are glad to learn that this good man has recently met with great success in his work. On the 27th ultimo, he baptized no less than forty-six persons at a place called Bilaspur, in Rohilkhund, and other inquirers were expecting to be baptized soon. The new converts are eagerly asking for a Christian school for their children.

Wednesday, January 13.

—*Christian:* "A letter from Mr. Stanley Smith:—Writing on September 18, from Ping-Yang-Pi, Shan-si, North China, to one of his fellow-workers in England, Mr. Stanley Smith says:—

Here I am all alone (and yet not alone) for two weeks or so. Mr. Beauchamp and Mr. Cassels have gone to a new station opened at Sih-chau, about seventy miles north; Mr. Hoste has been at a place forty miles south, with Mr. Key, for the last six weeks or more. I have been with him three weeks on a visit, and am now back here again, surrounded by the dear Chinese. You would love this people. They have backbone and a heart. Of course it is capital for learning the language. Mr. Studd and the two Polhill Turners, are *en route* here. I should not wonder if we settle down in this province, as there are great openings. But some of us have eyes on Honan, that poor province without a settled station (one, I believe, has just been opened) and 15,000,000 souls. Oh, these perishing millions!

I do so rejoice that God gave Mr. Radcliffe to reiterate the message that America, and England, and Scotland are asleep about the heathen. How dreadful if, as with the Apostles in Gethsemane, who might have had the privilege of watching with Jesus one hour, the Master, who has so often asked the Church "Why sleep ye?" should mournfully have to say, "Sleep on now; behold, I am betrayed." Praise God, the natives are being raised up. We have a well-to-do farmer and two scholars giving all their time and energies to the spreading of the Gospel—Messrs. Fau, Hsi, and Chü. In Shan-tung, the Baptists have around one city fifty-five churches, all self-supporting, last year baptizing 360 converts.

I hear the Gospel is getting into the Palace. Princess Kung has thrown away her idols, and in company with fifteen others, worships God through Jesus. One outcome of the Peking meeting we held, is that the missionaries there, to the number of twenty to thirty, including their wives, have signed a circular, which they are sending to all the missionaries in China, asking them to unite daily in praying for an out-pouring of the Spirit on themselves and China.

While I was at Chin-wa, there was a great gathering in honour of the "T'sai-Shen," the "Wealth-God." Every shop in China pretty well has an altar to him. All the main street was done up with bunting, &c. We managed to sell 600 to 700 Gospels and books in the two days. Just before I left two men determined to come to (li-pai) worship. Mr. Hoste and Mr. Key have only been there about six weeks, so the work is beginning. "Who shall let it?" This is a place for fierce conflicts—a good school for getting to know Him."

—"Steps are being taken at Rome to canonise two hundred and seventy-seven servants of God (so-called) who "lived holy lives, or died heroically in England in the sixteenth and seventeenth centuries. Among their number are 149 secular priests, 18 Jesuits, 7 Benedictines, 12 Franciscans, and the rest laymen." These men were either alien priests or traitorous Englishmen, who strove to bring England under the yoke of foreign powers, whose names, whether they are canonised or not, will be handed down to the detestation of future generations, wherever the English language is spoken. It would have been kinder to allow the grass to grow quietly on their graves, than to reveal their names to the scorn of the great Anglo-Saxon races in England, North America, and the Colonies, who had permitted the waters of oblivion to wash out their memories."

"The Emperor of Germany has declined to allow the French Roman Catholic missionaries to settle in the newly-annexed district in West Africa known as the Cameroons This order gives rise to serious reflection. No English Government would, under any conceivable circumstance, pass such an order. The Jesuits are not welcome guests in England, but ungrudging hospitality is offered to every nation and tribe in the world that abides by the law. The German government give two reasons: (1st) that the Jesuits to which order the applicants belong, are not allowed in Germany, and, by parity of reason, cannot be allowed in the Colonies. (2nd) that wherever the French missionary is allowed to enter, he is an intriguer, a disguised agent of the French Government, one who has always France and not Christ on his brain, and would not scruple to do his best to weaken any government for the advance of French interests. We fear that such is the case; the whole history of French Roman Chtholic Missions reveals the same features. Whether in Tonquin, or Madagascar, or Polynesia, or Africa, the same black feet are seen peeping out from under the skirts of the French priest's *soutaine.*"

—A few days since William Vanderbilt was the richest man on earth. In the prime of life, full of vigour, full also of the pride of power, and of far-reaching ambition, a mighty future seemed to lie before him. He either owned or controlled 10,000 miles of railway. According to his pleasure "the farmers of the Central and North-Western States found their occupation profitable or not." A vast area of the trade and traffic of America flourished or declined according as he willed. Inheriting from his father not only £16,000,000 but also large business capacity, he used all his vast power only to get more. "When it became a question of which should prevail, his personal interest or that of the people at large, he fought for his own hand."

Now William Vanderbilt is dead. Suddenly the Messenger came, and suddenly he was stript bare of all that wealth and power. Could there be a more impressive illustration of our Lord's words:—"What shall it profit a man if he gain the whole world?" Surely this event calls on men who are yielding to lust of gold and of the power it gives, to consider their ways. Suppose their success as great as Vanderbilt's what of it? Was not much of his wealth tainted with the robbery that seems to be almost inseparable from great monopolies? Did he not cause myriads to toil in hardship that he might win? Taken as a whole, is not his life a gigantic failure—a most significant warning against the essential

ignobleness of the most successful of mammon worshippers?

The sudden closing of such a life reveals, as by a lightning flash, the utter importance of the great god, Get-on—the fashionable deity of our generation. It reminds us afresh that "we are not sent into this world to get on, but to get up—nearer and liker God."

—"The City of London may well be congratulated that her chief magistrates for many years have been, almost without exception, men of high personal character, of large and generous sympathy, and of earnest purpose. The hospitality of the Mansion House within recent years, towards religious and charitable efforts of all kinds, has become proverbial.

—*Overland Mail:* Details have been received concerning a great storm off Colon, on the Isthmus of Panama, on Dec. 2. It appears that fifteen vessels were destroyed, and fifty lives were lost: the damage to property being estimated at 1,000,000 dols.

—The ninetieth birthday of Leopold von Ranke, the great historian, was on Dec. 21 made the occasion of a remarkable demonstration at Berlin. The historian's modest and book-filled dwelling was invaded by a crowd of varied felicitators, who pushed their way upstairs with a hero-worshipping eagerness reminding one of the theatre-besieging throng described by Goethe in the prologue to 'Faust' as 'surging, squeezing, jamming as at a baker's door in time of famine.' Hymns were chanted from an invisible choir as the Alt-Meister of German historians stood to receive the addresses of the various academic, civil, and other deputations which poured into his presence. 'In our Father's kingdom,' said Professor Mommsen, on behalf of the historical section of the Academy—'in our Father's kingdom were many provinces; but Ranke ruled in them all as did no other.' It was no less touching than incredible to hear Professor von Sybel, a man approaching his seventieth year, present his congratulations as the 'youngest pupil' of Leopold von Ranke; while among the sackful of letters and telegrams that arrived was one from the King of Würtemberg, who called himself 'one of your former pupils.' Having listened, standing, to all his felicitators, the venerable Alt-Meister sat down and discoursed for nearly an hour to those about him on the early events of this eventful century—truly a rare and touching sight."

Thursday, January 14.

—*Word and Work:* Presiding at a Home Mission meeting in Amwell Street, Clerkenwell, the Lord Chancellor said:—

Something must be done to stop the appalling mass of ignorance, which was increasing to a great or degree than ever. They were very much in the habit of boasting of their civilization, education, and increased knowledge, but he was afraid they were not sufficiently alive to the fact that written error was ignorance. There were multitudes engaged in the circulation of written error, and there was hardly a street in which temptation of the worst kind was not offered to the young. In the midst of these great hosts of evil, what inadequate provision appeared to be made for the maintenance of our Master's cause. It was because good and earnest men had felt the necessities of the time that Home Missions had made such progress as had been recorded. He could not but refer to the spirit of unbelief, which no class of society at this time was absolutely free from; and could not but think that a serious responsibility rested upon those engaged in the work of Home Missions. He could not conceal from himself, and would not hesitate to express his belief, that if they educated, as it is called, children without the recognition of the great principles of Christianity, they were not educating them. Once stamp out the principle of Christian education in this nation, once teach men that they were only to worship the intellect and not to worship God, and they would have done more to degrade and to reduce the condition of this nation to that of the savage than if they were to deprive them of every book and every newspaper and every modern principle of either amusement or instruction, because they would have taken from them the great principle of intellectual and spiritual life—namely, that which taught them their duty to God and to mankind.

Well is it that such facts should be recognised and firmly faced—the more intimate our knowledge of the state of things existing the more clear does it become that tens of thousands know not the veriest rudiments of Christian truth."

—*Deccan Herald:* "A few days ago, a cultivator of Kaonai in Egatpura, murdered his two daughters by cutting their throats. When he was placed before the magistrate, he made a statement to the effect that on the day he committed the crime he was suffering from a bad fever, and that his wife was out on some domestic business, leaving the two girls with him; that the girls began to cry on account of the mother's absence, which irritated his fevered brain to such an extent that, getting out of bed, he seized a knife which was within reach and murdered the innocent girls. He was committed to the Sessions, where he retracted his confession, and said that he had no knowledge of how and by whom the children had been murdered. The Sessions Judge, however, being convinced of his guilt, sentenced him to death, subject to the confirmation of the Bombay High Court.

—The *World:* The Indian invasion of England continues. To the Indian village and the Indian Parliamentary candidate the Indian actors have succeeded. As the company numbers two hundred, and there are fifteen hundred dresses, these unhappy children of the sun may be sufficiently clothed to prevent their teeth from audibly chattering in our *Lady of Lyons.*"

—*Times of India:* "The Government of the Independent Congo State concluded on the 24th ultimo an agreement with Mr. H. M. Stanley and Mr. James F. Hutton, M.P., President of the Chamber of Commerce, Manchester, and others, acting on behalf of the Congo Railway Syndicate, for the formation of a company which will undertake the construction of a railway uniting the Lower with the Upper Congo."

Friday, January 15.

—*Dnyanodaya:* "We are sorry to record the very serious illness of Rev. L. Bissell, D.D., of Ahmednagar. As we go to press, however, we learn that the crisis is past, and that he is steadily improving."

"The many friends of the late Shahu Daji Kukadé will be glad to learn that his son Prasad Kukadé has passed the Matriculation examination, having been sent up as a candidate by the American Mission School at Bombay. We also learn that the Mission High School at Ahmednagar has been remarkably successful. Out of ten candidates, eight have passed the examination"

—*Times of India:* "It is very satisfactory to hear that all is quiet on the Chinese frontier. It is just a year since the lawless tribes who dwell on the frontier made a successful raid and captured Bhamo. The Burmese had subsequently considerable trouble in dislodging the rebels. Therefore, the present tranquillity is particularly gratifying, especially as exaggerated rumours have been sent abroad concerning the operations of the dacoits The Burmese garrison has been sent down the river. The town of Bhamo shows the effects of the rebellion last year, for a large part of it was burned down and is now covered with jungle. The population is reduced in consequence of that invasion by one quarter. But in the midst of it the buildings of the various mission stations remained intact. This can hardly but be deemed a good omen as to the feelings of the people who, as they welcomed the expedition, will, no doubt, readily settle down under the establishment of the new and better order."

—The following extract is taken from the *New York Herald:*— "A most unusual sight greeted the visitors of Trinity Church yesterday. It was noontide, the busiest hour of the day in the financial and commercial exchanges, and yet the lofty aisle and spacious naves of the noble old church were crowded with representative business men, who had left their offices, exchanges, and counting-houses to attend a prayer-meeting. The choir seats within the chancel rail were thrown open; even then there were not seats enough for all, and many remained standing at the rear of the Church throughout the services. It looked as if a religious revival of more than ordinary importance had been begun among the down-town business men of New York. Mr. Aitken is graceful and impressive in his delivery. His ideas follow each other quickly, and are concisely and neatly put. He wastes no time in needless words. 'He is just the sort of man to talk to business men,' said one of his hearers, yesterday. He spoke with much fervour when urging his hearers to live Christian lives, and his earnest and eloquent words forcibly affected many of those present, his subject being 'A life that is not worth living.' The service was brief, lasting only three-quarters of an hour."

—Deaths in Bombay last week 430.

Selections.

A CLERKENWELL BEEHIVE

THE GIRLS' HOME.

It is a far cry from a Clerkenwell court to breezy Hampstead and Child's Hill; yet there are to be found still larger branches of the Institution. In Church Row, Hampstead, I am introduced by the energetic secretary, Mr. P. Platt, to the Girls' Industrial Home. Here I find eighty-one girls undergoing thorough training and Christian education under the wise and loving care of Mrs Nyren, who kindly conducts me through the premises. It is an old fashioned house (or rather two houses), well built and well drained. The dormitories are large and airy, the dining rooms, kitchens, baths, &c., all that could be desired. In the grounds in rear have been erected a school-room, where the girls are thoroughly taught by a certificated teacher and assistant, also a capital laundry where the girls not only do their own washing and that of the boys at Hillfield, but also earn over £260. An excellent illustration of the good influence obtained over these girls is supplied by the fact that they carry home the linen and bring in the money as promptly and faithfully as any daughter would for her mother. Indeed, in the whole internal economy of the Home the parental feeling is cherished, as amply indicated, not merely by the free, happy, and loving demeanour of the present inmates, but also by the affectionate letter, and I had the privilege of looking through some received by the matron from former inmates now in good situations, or, as in many cases, happily married.

HOW THEY ARE FOUND.

Where do these girls come from? The Home sprang out of the desire felt at Field Lane to do something for the waifs and strays, the friendless and untrained ones, before whom seemed to stretch nothing but a life of misery and helplessness. Beginning with these advantage was taken of the Industrial Act, and now all the girls in the Home are sent by magistrates, thus insuring their remaining until fully trained. So long as there is room no friendless girl is refused who is so sent, but of course the primary desire is to help those found in the district. These being dis-

covered, are brought under the notice of the School Board officer, who obtains from the magistrate an order giving the institution control of the girl until the age of sixteen. Without such precaution, labour, care, and money might be spent in vain, as the girl might be taken away by some person who hoped to make gain by her.

I heard many stories of a deeply interesting character, throwing much light on the painful condition of many friendless and lonely castaway girls to be found on our streets, drifting about, and in training only for crime, and illustrating also the real and life-long benefit such derive from training in the Home. They are accepted as early as seven years of age, and retained until they are sixteen. I would fain give her some of these stories, but the unusual variety of effort carried on in connection with these institutions has made so large demands upon space I am compelled to refrain. Suffice it to add that on Sundays ten Christian ladies, belonging to various churches, conduct Bible-classes in the Home, teaching and watching over the girls, spiritually, precisely as in any well-organized Sunday-school. The outside influence is highly prized by the matron and committee as tending to win the young hearts, and also to minimize the danger of mere institutional routine. Every endeavour is made that the girls should feel happy and home-like, and that by the loving influence of Christian matron and teachers they should be led to the Saviour, as many of them, it is believed, have been.

THE BOYS' HOME.

But now leaving the girls—and leaving too, much, very much, one would fain have written about them,—Mr. Platt conducted me to Hillfield Road, a large, substantial building just beyond the antiquated village of West End. Here, under the superintendence of Mr. G. T. Peall, I find in the Field Lane Boys' Industrial Home, one hundred and five boys, from ten to sixteen, busy as a hive of bees, either in school or engaged in wood-chopping, baking, shoemaking, tailoring, or gardening. Here, as at Hampstead, none eat the bread of idleness; much to their future well-being, they learn practically the pleasure of honest toil. Here also, as among the girls, the rule is "half time," *i. e.*, one-half are in school while the other half are at work; all, of course, enjoying leisure and play hours in the evening. The ground is freehold, and is of considerable extent, affording opportunity for gardening operations to those whose tastes so incline. The building is now fully paid for, with the exception of one thousand pounds, but the Vestry have just made a demand for two hundred and sixty-six pounds for paving the road in front of the building premises—unnecessarily premature, one would judge, for no houses are near—yet it must, of course, be paid, and although, on representation, they consent to accept half now, half later on, still it is a heavy payment for a benevolent institution of this kind. I trust not a few will be led to aid in this, and also in asphalting the play-ground, both at the boys' and girls' Home, which has also been officially ordered. Just at present about five hundred pounds beyond the ordinary income is urgently required to meet these extraordinary and compulsory claims.

GOOD IDEAS.

Passing through the Home, one notices many good features. The two dormitories of the upper floor are specially clean, airy, and arranged so that superintendent and schoolmaster can have oversight of the whole. An infirmary room is also provided, at the present time happily vacant. In a recess at the end of each dormitory a trap-door has been fixed in an opening cut in the flooring, and from this opening a ladder will communicate with the ground-floor, the purpose of this being instant escape in case of fire and the destruction of the staircases. Beside each trap-door hangs a box containing the key. In case of necessity the glass front may be broken and the key used. It is well worth while staying a moment to mention a point like this, not only because of the loving solicitude it reveals, but also that it may prove a hint to others.

On the ground-floor are, on the one hand the school-room, on the other the dining hall, being between offices of various kinds. In the school are busy at their lessons one-half of the boys. They seem sharp and lively, their teachers speak well of them, and at the School Board examination, recently held, ninety-eight per cent. passed, rather a remarkable fact, when it is remembered that most of them did not know a letter when they entered the Home, say at the age of ten.

Next we visit the kitchen, where three or four lads are helping cook, washing up, &c.—the boys take this duty in regular turn. One or two have picked up cooking so well that when the cook gets a holiday they cook dinner for the whole institution, and are proud of it. Next comes the laundry, where, under the charge of a laundress, three or four lads do the Home washing

A LINE OF INDUSTRY.

In the grounds we reach the wood-chopping shop, where quite a number are busy, for they turn out some ten thousand bundles per week. An "Otto" gas-engine runs the saw, and I am much interested in gaining knowledge with respect to its principle and value. Next, in the lavatory, we are initiated into a capital and efficacious sanitary arrangement, which those in charge of large institutions, and perplexed on this point, as many are, would do well to examine. Out in the grounds we find practical gardening in progress, and many lads who learned the art here, are now earning their bread as gardeners. We see also the styes and poultry run. I mention all these things, for they lend life and interest to the place, giving the lads something of variety and boyish delight.

Indoors, again, we inspect the bakery, no toy concern. The bread is made here not only for this large Home and the girls at Hampstead, and the Refuges, &c., at Field Lane, but it is also largely sold to private customers, indicating its good quality.

Then, in the shoemakers' shop, twenty-four lads are thoroughly learning the trade. The master shoemaker speaks highly of their ability and industry, and displays finished boots as well made as one could wish. Within the last three or four weeks seven lads have visited the Home who are now receiving good wages as shoemakers, owing to the thorough instruction received here.

So again in the tailors' shop, where the master seems proud of his twenty pupils, some of them ready to go out any day. Their work is certainly excellent. One wouldn't mind wearing garments so made. Both these shops supply the wants of the establishments, of the Girls' Home, while they also make for private customers.

PRACTICAL THOUGHTS.

I may, perhaps, sum up the thoughts suggested to my own mind by all this industry. There is practical training for the future career; that, of course But observe how the whole arrangements tend towards economy and independence. The boys make clothing, jackets, shirts, and all for themselves; boots for themselves, the girls at Hampstead, and so on, bake the bread for both institutions, and grow a good portion of the potatoes, &c., they consume. Their sisters, again, at Hampstead, knit socks and sew for them. And all this besides earning, in the one Home and the other, considerable amounts by wood-chopping, tailoring, shoe-making, and (the girls) washing and sewing. Thus, with these earnings, with the internal economy and mutual help, and the Government allowance under the Industrial Act, and the School Board capitation grant towards education, both Industrial Homes are very nearly, and that through wise carefulness and economy, self-supporting, only looking to Christian friends in respect of the balance (I have mentioned) on building fund and the peremptory claim for paying, &c. The whole thing strikes one as a good instance of business shrewdness thrown into successful Christian charity, and as such deserves to be emphasized.

THE VOLUNTARY HELPERS.

The Christian training of the lads is very earnestly attended to—not only in attendance at church and chapel and in services in the Home, as also morning and evening family worship; but also in the personal teaching of the boys by outside and independent ladies and gentlemen, who in every way take an individual interest in the members of their classes, inviting them to their own homes to tea, taking them here and there, and exercising an excellent and godly influence upon them. The managers feel, that in regard to both Homes, they owe much to these ladies and gentlemen who thus co-operate for the spiritual well-being of the boys and girls.

And here again, as with the girls, I must remorselessly push aside a whole budget of interesting notes and incidents gleaned in the Home: for these there is no space; it may be at some future time I may be able to give some life pictures from these Homes. Meanwhile from the Secretary, Mr. Peregrine Platt, Field Lane Schools, Vine Street, Clerkenwell, E C., may be had all information as to the work.

COST OF MAINTAINING.

The whole of the operations of the Institution (including the support of the two hundred Industrial School children) are maintained at a cost of some £7,000, and towards this sum only about £4,000 is received in the shape of capitation grants, &c., leaving some £3,000 per annum to be obtained by voluntary contributions.

"THE GRAND TOUR."

So, as one of the workers remarked, I have "made the grand tour" of the Field Lane Institutions. Although I have not detailed all that is being done, enough has been written to indicate the far-reaching, thorough, and widely-extended character of the work, dipping into the recesses of the poorest and most forsaken, teaching, training, loving, and lifting those for whom, apart from such effort, no man seems to care. It would hardly be too much to say that many thousands to-day are blessing God for the Field Lane Schools and Refuges. If little, comparatively, be known generally of this extensive and valuable work, it will surely in that great day be found that God has set His seal upon it in no small degree. His work it is doing; doing it quietly and earnestly; doing it by means of hearty, devoted Christian workers; doing it amongst the poorest and most ignorant; doing it unto the Lord, whose blessing is upon it of a truth. Happy they who by liberal gifts and earnest prayers seek to become true helpers in this grand service on behalf of those who are ignorant and out of the way.—(*Word and Work.*)

HONOUR THE LORD WITH THY SUBSTANCE.

MANY of God's children have not only no desire that all they have should be the Lord's, if he should call for it, but they have not reached even so far as Jacob had, who did not live under the present dispensation, and who, at the first dawning of spiritual light, said to God, "*Of all that thou shalt give me I will surely give the tenth unto thee.*" They do not give even the tenth part of all the Lord is pleased to give them, back again to him. They can readily lay out $20,000 in the purchase of a house, $500 a year upon the education of each of their two or three sons, keep many servants besides, and live in other respects in proportion to this and spend strictly speaking,

not $250 directly for the work of God or for the support of poor saints, or in feeding hungry, unconverted persons near them, who cannot earn their bread. What is the consequence? As they live more for themselves, or for their children than for God, so they are not really happy in God, as one real end for which God has left them here on earth is lost. But this has not merely to do with the rich or the middle classes of the children of God, but even with the poorer classes. The Christian man with a small salary, or a small business, or the journeyman who only earns his wages says: 'I have so little, I cannot spare anything, or if anything, it can be only the merest trifle." And what is the result? Either all, or almost all, is spent upon himself; or that which is not needed is put by for future days. The consequence is, that such individuals are not happy spiritually, and often also do not prosper temporally, because, as they are not faithful over the little with which God is pleased to entrust them, he cannot entrust them with more, unless he does so, as he did to Israel (Psalm cvi. 15), in the way of chastisement, and sent leanness into their soul, or to lead them to see the vanity of such things. Often also, both in the case of the poorer, the middle, and the richer classes, God is obliged to send sickness, heavy losses, loss of business, etc., in order that he may take from his children what they would not gladly, constrained by the love of Christ, lay down at his feet.

I have spent many years in the service of the Lord. During this period, especially during the last forty years, I have become acquainted with many thousands of believers; many hundreds of whom I have known intimately, as well as their circumstances. Moreover, many, very many, have honoured me with desiring my counsel and advice in their private affairs. What have I learnt, among other points, by this? That "*there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat and he that watereth shall be watered also himself.*" (Prov. xi. 24, 25.) Many instances have I seen in which the children of God scattered, and yet increased; yea, scattered much, and yet abundantly increased; but far more have I seen, in which they withheld more than was meet, but it tended to poverty. . . .

Notice here the words "*more than is meet.*" It is not said, withholdeth all; but "*more than is meet,*" viz., while he gives, it is so little, in comparison with what it might be, and ought to be, that it tendeth to poverty. With all the desire to get on, very many were not able to do so, just because they only lived to themselves; they withheld more than was meet, and it tended to make or keep them poor. Bad debts, unexpected and unaccountable loss of custom, heavy family afflictions, etc., took away the money which they sought to keep for themselves, contrary to the will of God While, on the other hand I know many Christians, who, from giving 10 per cent. at first, have increased to 15 and 20 per cent., yea, 25 and 33 1-3 per cent., and I know even of 60 and 75 per cent. being given of the whole income; because these Christians long to "*lay up treasure in heaven* and *not on earth.* Though we should never give *for the sake of being repaid by the Lord,* still, this will be the case, *if we give from right motives.* It is God's own declaration, that it will be so. This is plainly to be gathered from the following passages: "*Honor the Lord with thy substance, and with the first fruits of thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*" "*Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.*" "*He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.*"

GEO. MULLER.

UNCONSCIOUS INFLUENCE.

BY SIR WILLIAM MUIR, K. C. S. I.

"*Shine as lights in the world, holding forth the word of life.*"

HAVE you ever reflected on the influence you unconsciously exert on all among whom you move?

We no doubt feel, and often feel painfully, the responsibility devolving on us in respect of the immediate result of our actions for good or evil. If we break any of the commandments, or if under circumstances of temptation we are enabled to act uprightly, then in the one case we experience sorrow and remorse, in the other, thankful satisfaction, at the direct effects of what we have done;—effects which, spreading like the circling wavelets in agitated water, may reach for the weal or woe of others beside ourselves, even into eternity. Without doubt the solemn thought often presents itself to every reflective mind.

But are we not in danger of overlooking the indirect, though not less potent, influence of our example? Such indirect influence may arise in two different ways; first, from the undesigned effect on others of our voluntary action; and, second, from the equally powerful influence of our unconscious action,—that is of action springing, without immediate design, from habit and ingrained principle.

The first class of influences, we are perhaps in less danger of passing by. No one can be blind to the fact that beyond the effect of an act or word upon its immediate object, an influence radiates therefrom upon all who are its witnesses,—an influence which must be either helping forward the good cause, or fortifying the bad. And this power is exercised by *every individual.* There is none so lowly or insignificant but casts the weight of his or her influence into the scale either of *good or evil.* How many have been "won by the conversation" or attractive life of one who "adorned the doctrine of God in all things;" how many a youth in India* has been saved by the happy example of a household in which, like Abraham's, an altar was ever reared for daily sacrifice. And (sad reflection) how many have been confirmed in ungodliness by the backsliding and inconsistent life of the careless Christian, or drawn down in the vortex of a sinking wreck!

But though perhaps we seldom think of it, we are not the less responsible for the effect of our unconscious action,—for such things as our manner and temper, our tone, look and expression, our habits and our attitude towards good and evil. These are not the result in each case of a conscious exercise of the will. They are the counterpart of the mind within; and they are received by those about us, as all the truer index of the principles that reign there. No man can, in this matter, long dissemble; truth will out in the transparency of gesture or expression. God's name is taken in vain; does the shadow of pain involuntarily darken the countenance, or is there no wincing visible of wounded loyalty? The conversation lapses into "foolish talking of those things which are not convenient;" do the words fall on willing ears, or rather does not the blush of shame and virtuous indignation administer an undisguised reproof? Is the sneer at holiness received listlessly; or does it not rather elicit the flash in your countenance of disapproval, saying silently, but quick as the responsive spark of electricity,—"As for me, I esteem the reproach of Christ's greater treasures than the riches in Egypt?" When you hear of misfortune, does sympathy glisten in your eye, or is there the hard, repulsive look which says, "Am I my brother's keeper?" Do men perceive in your countenance the outward marks of an abiding peace and joy within, beaming as the light from Moses' face when he descended from communion with his Lord; or do they gather from your morose and gloomy expression that religion must be an unhappy thing? Such are examples of the influence of which we speak. And thus we continually are, though unaware, advocates of the True or of the False. We either "confirm the feeble knees" in the right way, and warn those who are wandering from it; or all the while, though haply we think it not, casting a stumbling-block in our brother's way, discouraging the good and abetting the evil.

And for all this influence, albeit unconscious and apparently involuntary, we are answerable. It is simply the outcome of the inner man; and the inner man is what by God's grace we are enabled to make it. It is the mind from within exhibiting itself at its portals to those without, whether it be in expression, smile, frown, or exclamation. So that, involuntary as the action seems, it is the natural and necessary result of thoughts and principles which we have ourselves been cultivating in our hearts, and for the effects of which we are responsible.

These truths are shadowed forth in nature. Of how many objects are the different phases pregnant with expression? The plaintive "soughing" of the fir or tamarisk, and the wild roar of the cataract, suggest each a meaning of its own. So George Herbert—

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky.

And Keble—

The deep, calm sky, the sunshine of the soul.

Compare again, "the ceaseless dimpling of the waves" of Homer, or as it has been rendered by Keble—

The many twinkling smile of Ocean;

with the same Poet's other metaphor—

The giddy waves so restless hurled,
The vexed pulse of this feverish world.

Indeed illustrations from God's works around us occur at every step we take.

And now, looking back to both kinds of action, to the undesigned consequences of our voluntary as well as of our unconscious action, let us be very sure that *our* life gives forth no uncertain sound. "Songs without words" may convey sweeter melodies, and deeper and more heavenly symphonies, than songs with words. Let even such harmonies be ever sounding forth from us.

Richard Wagner in his now famous *Ring des Nibelungen,* assigns to each of the personages in the drama a special musical phrase, or characteristic *motif,* which is invariably sounded from the Orchestra whenever its representative appears upon the stage, or is in any way alluded to. If some heavenly composer were to frame with unerring wisdom such a drama, what *motif* would represent each one of us? Ah, let us leave no doubt as to whether that phrase would be one of loyalty to our Maker. And if ever, when we appear upon the scene, there is any jar or discord in the strain, let not the cause be any divergence from the heavenly harmony in *our* characteristic note; rather let it be the dissonance springing from evil *without* us, and the shrill note of danger promptly and intuitively sounded forth by us. Let the ring be the clear sterling-ring of real worth; the ring not of the false but of the true.

"By their fruits ye shall know them."

"Ye are the light of the world . . .

Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—(*Reaper.*)

* Originally written for the Simla "Fly Leaves."

HEALING ON SHIPBOARD.

ONE of the first events which brought Captain Pennington's name into prominence among the rapidly increasing section of the Christian Church which has learned to look to God for the healing of the body as well as the salvation of the soul, was the remarkable recovery of a lady who was a passenger on board his ship three years ago. The scene on the ship, as she lay in Charleston harbour, was one

of the saddest. A devoted husband was carrying on board his wife, whose best hope was that she might live long enough to reach her home in New York before she died. It could scarcely be called a hope, for it did not include expectation. Three of the most eminent physicians in the South had expressed their unhesitating opinion that there was not the slightest hope. But she had that longing which many dying people experience to die at home, and though she had an overpowering horror of being buried at sea, she persuaded her husband to let her make the voyage. He privately made arrangements with the shipping agents for having the body placed on ice, in the too probably event of life departing during the voyage.

The lady's disease was a very painful as well as critical one, and the captain witnessed for arrival with deep sympathy. The husband was touched by the captain's kindness, and invited him to visit her, sure that death was hovering very near to the pallid sufferer lying there. The captain felt it too; but he was a man of strong faith, and he unhesitatingly told her that God was able to save her

EVEN FROM THE BRINK OF THE GRAVE,

and asked permission to pray with her. It was not a common sight—the brave, hardy sailor, who had won distinction in many battles, and who by his energy and endurance had saved his own life, more than once in peril from shipwreck, kneeling there pleading with God for that flickering life. This was on a Tuesday, and on the following Saturday, when the vessel arrived in New York, the lady walked briskly down the gang-plank by her husband's side, and took the cars for her home, fully restored to health.—(*Thy Healer.*).

Miscellany.

In his preface to *Sword and Trowel*, annual volume, Mr. Spurgeon has the following timely remarks:—

These are not "piping days of peace," if viewed morally, theologically, or spiritually. When this journal commenced its career, the Romanizers were the most conspicuous army of Israel's adversaries. We *hear* comparatively little of them now: but this is no sign of their retreat or decline. The fact is, that they have so carried all before them, that what was formerly thought to be utterly unbearable in the direction of Popery is now treated as a freak of fashion, or an established custom. Let no man dream that the Jesuits have ceased their craft, or that Rome has been converted to an alliance with the Gospel. Not yet has the lion learned to lie down with the lamb. We may expect to hear more from that quarter; and there is need for increased anxiety now that most of the watch-dogs of the flock appear to be more careful to protect their own rations than to guard the sheepfold.

For the moment, the main battle is with Rationalism. We see comparatively little of overt atheism, deism, or honest infidelity; but we are surrounded by men who subscribe our creeds and hate them, employ our terms and attach false meanings to them, and even use our pulpits as places of vantage from which to assail the vital verities of our faith. The latest fashion of this unbelief is Universalism. Again we hear the serpent hiss, "Ye shall not surely die." Men, poor creatures! have gone a little aside, but they will, in due course, all come right again, and therefore let us make things pleasant all round! For what reason we need a Gospel, or a preacher, or a Saviour, it were not easy to say, since the broad road is now said to wind about a little, and in the long run lead to the same happy home as the strait and narrow way. This deadly evil had its day in America, and it blighted every church it touched; the same result will follow in our own land if the disease should ever be widely spread. It is transparent folly to talk of missionary zeal or of evangelical fervour where this delusion reigns: the very life of godliness faints in its malarious presence.

—Rev. Dr. Buckly on the *Christian Advocate*: Wishing to visit in the Central New York Conference, which met only three days afterward, I was in something of a quandary. It would take a day to go to New York and a day to come back. To travel two days and have only one in the office, did not seem as wise to locate somewhere in the State and have three days for work. Accordingly, I selected Trenton Falls. But there is a fatality about my visits to that place. Three times I have set out to see the magnificent scenery for which it is famous, but on each occasion heavy storms have come up. It was so now, and I got no further than Utica, where I remained for three days. After a full day's work in my room, I went out for a walk, and went into the rooms of the Young Men's Christian Association. Here I was agreeably surprised by such evidences of life, usefulness, and good feeling as as are seldom seen. It has been my habit for some years to visit the Association rooms in the different cities and towns where I have happened to be. While some appear to be doing a good work, in places of fifty or sixty thousand population and under, the general appearance of the rooms on an ordinary evening is rather desolate, not to say forbidding.

Magazines and papers are of an old date, files are not kept up, or, if there be a pretence of files, many papers are wanting, and perhaps the latest date is some weeks previous to that of the visit. Four or five persons may be seen sitting about; the lights often burn dim, the air is close and misty, the janitor or secretary is sometimes a person without force or ingratiating manners.

I have spent several evenings, in different places, in these rooms, and not seen ten persons come in and go out in the whole evening, and not one of those who did enter had a cheerful countenance. The contrast with a saloon was decidedly in favour of the saloon, so far as attractiveness is concerned.

Here and there, however, there have been remarkable exceptions, showing what a well-conducted Association could do. Among these I must place the institution in Utica. I never saw more readers in a place of the size, more well-selected magazines and books, files in better order, more young men about, in the singing meeting, and in the room devoted to games, a more courteous secretary, and generally a more hopeful and pleasant aspect. In this, as in every other case, I concealed my identity, and received the courtesies which are given to every stranger, and those only, until I had taken the measure of the institution. Subsequently, I was glad to ascertain—what I did not know—that the secretary is a Methodist, and that his plan of work is to put Methodist fire, Methodist cordiality, and Methodist attention to detail in every department of the institution. On the last happy occasion of the sort, where I found everything as it should be, the secretary was a Presbyterian. It is not the Denomination, but the man, that makes things of this kind go.

—*N. Y. Independent*: At the New Haven Congress Archdeacon Farar affirmed:—

"Nor is it anywhere said that Christ saved us from the punishment of sin, or that his own death was a penalty."

What he meant to affirm was that the substitutionary theory of the Atonement is not explicitly affirmed. But many believe it is; and a Michigan pastor quotes the passages and expounds them:—

Rom. v, 9: "Being justified by his blood, we shall be saved from wrath through him." Saving us from wrath surely is saving from the punishment of sin. Rom. i, 18: "The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men." If men are delivered from that wrath, they will never be punished. And if Jesus saved us from that wrath which punishes sin, he must save us from punishment. What is salvation but deliverance from the power and from the punishment of sin?

But did Jesus suffer the penalty of the law? Gal. iii, 13: "Christ hath redeemed us from the curse of the law, being made a curse for us. What is the curse of the law? It cannot be its precept; it must be the other part, its penalty. To be made a curse is to suffer under the threatening of the law. Christ's own death, then, was a penalty. The same truth is presented in II Cor. v, 21: "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." What were we but sinners under the penalty? But God made him take our guilt. He became the sin-offering to bear our penalty. Then his death was under the penalty.

But the same truth is taught in texts affirming, "he bore our sins," "the punishment of our peace was upon him," "smite the shepherd," "the Lord hath laid on him the inquities of us all."

This is summed up in 1 Peter iii, 18: 'Christ hath once suffered for sins, the just for the unjust." What is suffering for sin but bearing its penalty? How can the just suffer for the unjust but by taking their place under the penalty?

The Spirit teaches the same truth, Gal. iv. 4, 5; "Christ was made under the law to redeem them that were under the law." What was the need of men under the law? They were held as prisoners under the curse, Gal. iii, 12. How did Christ free them from that curse? He was made subject to the penalty, so they could be free from it, and he was made obedient unto death under the precept, so he could justify them by his obedience. The law is composed of precept and penalty. To be made under the law then, is to be subject to *both its component parts*. And if Jesus was made under the penalty in suffering, then surely "his own death was a penalty."

Q. E D.

TELEGRAPHIC NEWS.

Paris, January 7th: A new Ministry has been formed under the presidency of M. de Freycinet, who also takes up the portfolio of Foreign Affairs. General Boulanger has been appointed Minister for War, and M. Lockroy, Minister for Commerce.

Cairo, 7th: Ahmed Moutkar Pacha is in favour of increasing the Egyptian Army to 16,000 men, thus enabling the Egyptians to hold the Soudan frontier.—The Conferences between the Khedive, Sir H. D. Wolff, and Ahmed Mouktar Pacha will commence on Saturday next.

Athens, 8th: The Hellenic Government is now adopting a conciliatory policy towards Turkey. —The Greek Consul in Crete, who was obnoxious to the Sublime Porte and for whose expulsion an order had been issued by Savas Pasha, has been recalled,

Constantinople, 8th: The Porte has countermanded the order issued for the mobilization of the Second Class Reserve in Syria, as well as the departure of the First Class Reserve for Salonica.

Madrid, 8th: A protocol has been signed today, by which Spain gives to England all the commercial advantages and the facilities for the formation of coaling stations, &c., in the Carolines, similar to those granted to Germany.

Constantinople, 9th: Latest advices from Hedjaz state that the insurrection there is extending, and that the rebels have blocked the roads between Jeddah and Mecca.

London, 10th: Parliament will be opened by her Majesty the Queen in person on the 21st instant.—Mr. Lucy has been appointed editor of the *Daily News*.

Washington, 10th: The Speaker of the House of Representatives has appointed a

Coinage Committee, seven members of which are in favour of the suspension of silver coinage, while six are opposed to the measure. Mr. Bland has nevertheless expressed his confidence in the committee, and stated that he expects the Bill for the suspension of silver coinage will be defeated in the Senate. He likewise referred to the heavy financial interests involved in the question.—A resolution has been introduced for the payment in silver coin of ten million dollars of bonds to be called in on the 1st February.

Sofia, 10th: The Great Powers have agreed to demand the simultaneous demobilisation of the forces of Servia, Bulgaria and Greece.

St. Petersburg, 10th: His Imperial Majesty the Czar has conferred the military order of Saint George upon General Alikhanoff.

Cairo, 10th: After conferring with Ahmed Mouktar Pasha and Sir Henry Drummond Wolff respecting the Turkish Special Commissioner's recommendation for increasing the Egyptian army to 16,000 men, the Khedive has announced that in view of the importance of the subject he will conduct the deliberations himself. Ahmed Mouktar Pasha has expressed the opinion that only an Egyptian army, which is composed exclusively of Mussalmans, can pacify the Soudan, and has telegraphed to the Sultan urging the necessity of sending Turkish troops.

London, 11th: The *Times*, in a leading article, announces that, with a view to the abolition of promotion by seniority, a Board composed of senior generals will be appointed to prepare a list of specially able Colonels for promotion to the rank of Major-General. The principle of selection will not be applied to regimental commands.

Athens, 11th: The Greek Government has lately been granting furlough on a large scale to men of the Reserve, the ostensible reason of this being the Christmas holidays, but it is believed that the Government is indirectly demobilising its forces.

Madrid, 11th: Martial law has been proclaimed in Carthagena owing to an abortive attempt at an outbreak on the part of the Republicans.

London, 12th: Advices from the Samoan Islands state that a party of Marines have been disembarked there from the German corvette Albatross for the protection of German traders, and that the German commander afterwards lowered the Samoan flag.—It is not believed at the Colonial Office that Germany intends annexing the islands.

Berlin, 12th: The German Government has no information regarding the recent events in Samoa, and has denied any intention of annexing the Islands.

New York, 12th: The *World*, in a leading article on the Silver Question, says that there is not the least chance of the suspension of silver coinage by the present Congress, the House of Representatives being strongly opposed to the measure.

St. Petersburg, 12th: The Russian Budget, which has just been published, shows a deficit of seventy-eight millions roubles.

London, 13th: Parliament re-assembled yesterday, when the Right Hon'ble Arthur W Peel, the late Deputy Speaker was unanimously elected Speaker of the House.—Mr. W. L. Jackson, member for North Leeds, has been appointed Secretary to the Treasury in place of Sir Matthew White Ridley, the defeated member for the Hexham division of Northumberland. — The *Standard* in a leading article announces that the Earl of Carnarvon is about to resign the office of Lord-Lieutenant of Ireland.

London, 13th: Mr. Bradlaugh presented himself at the House of Commons this evening and was sworn in.—A letter from Sir Michael Hicks-Beach was read by the Speaker, urging upon him not to permit Mr. Bradlaugh to take the oath. The Speaker, however, ruled that he had no cognizance of the resolution of the former Parliament and had no authority to prevent any member taking the oath. Whereupon Sir Michael Hicks-Beach commenced to make a speech, but the Speaker stopped him from proceeding with the same.—Sir George Udny Yule, K. C. S, I., is dead,

Sophia, 13th: His Highness Prince Alexander has proposed to the Porte that he should be appointed Governor of Roumelia for a term of five years with a separate Legislature and Delegation as in the case of Austria and Hungary and also separate armies. It is reported that the Porte and the Powers approve of these proposals. Servia will not accept peace until the Roumelian question is settled.

Constantinople, 13th: A Collective Note from the Powers has been presented to Greece, Servia and Bulgaria, calling upon them to disarm.

Washington, 13th: The American Consul at Apia, on the Island of Upola, has telegraphed to the Secretary of State of the United States Government, that a German corvette has landed a party of men and seized Samoa.

OVER THE SUNSHINE OF EXISTENCE HANGS A BLACK CLOUD.

With the uncertainty of life is mingled the dark mystery of death! While, on the one hand, we catch the welcome sound of a new breath of life that tells of an addition to our species, on the other we shudder as we hear the rushing wings of the Destroying Angel! The mighty voice of the Great Influence which rules the Universe has pronounced our fate; the dread fiat has gone forth, and every mortal man is doomed to die! But, though we cannot prevent, can we postpone death? The question is momentous, even if it concern the prolongation of life but by a single hour, inasmuch as every instinct prompts us to fight the boldest battle we can for this glorious boon of existence. The promptings of instinct are but the spontaneous voices of nature, and it is our duty to obey. But there still remains the question, *can* death be postponed by a single hour? Yes; for the world works in obedience to certain laws; and a study of these proves that those who have the judgment and the will to buckle on the shield, which nature places ready to their grasp, may ward off the insidious attacks of the implacable enemy of life, until, in a ripe old age, the vital faculties gradually decay, and the angle of Peace glides softly into our presence, leading us, as it were, in a gentle slumber to the regions beyond the shadow of the tomb.

The Fell Destroyer makes his first approaches in many forms, but none are more favoured by him than that of a deadly foe now preying upon the very vitals of Modern Society. What is this foe? There are few among us who have not been or are now to some extent its victims. Would the reader know if he, too, is under the ban of this frightful scourge? Let him ask himself whether he experiences any of the following symptoms:—

There are pains about the chest and sides, and sometimes in the back. The mouth has a bad taste, especially in the morning; and there are feelings of dulness and drowsiness. The appetite is poor, a sort of sticky slime collects about the teeth, there is a feeling as of a heavy load on the stomach, and sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy. The eyes are sunken, the hands and feet become cold and feel clammy. After awhile a cough sets in, at first dry, but attended in the course of few months with expectoration of a greenish colour. The sufferer feels constantly tired, and sleep seems to afford him no rest. Nervousness, irritability, and evil forebodings follow. When rising suddenly, there is a giddiness, a sort of whirling sensation in the head. The bowels become costive; the skin is dry and hot at times; the blood becomes thick and stagnant; the whites of the eyes are tinged with yellow; the urine is scanty and high-coloured, depositing a sediment after standing. There is frequently a spitting up of the food—at times with a sour taste and at others with a sweetish taste. This is often attended with palpitation of the heart or impaired vision, with spots before the eyes, accompanied by great prostration and weakness All of these symptoms are in turn present. It is thought that nearly one-third of our population has this disease in some of its varied forms. Medical men have mistaken the nature of the malady. Its true name is Dyspepsia or Indigestion; for which a certain remedy is to be found in Mother Seigel's Curative Syrup—a medicine which has won in both hemispheres a confidence founded only on its great virtues. The Syrup can be obtained from any chemist or medicine vendor, or from the proprietors, A. J. White (Limited), 17, Farringdon Road, London, E. C.

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From Brindisi—Miss Warburton, Miss A Warburton, Mr T A Pearson, Mr Justice Norris, Mr F Bailey, Mr J Fraser, and Mr Colquhoun.

Domestic Occurrence.

MARRIAGE.

Leonard—Jarman—On January 1st, 1886, by the Rev. Dennis Osborne, assisted by the Rev. C. W. De'Souza, in the M. E. Church, Roorkee, N. W. P., Albert Thomas Leonard, Pastor, M. E. Church, Agra, to Miss Minnie Jarman, youngest daughter of W. Jarman, Esq., of Roorkee.

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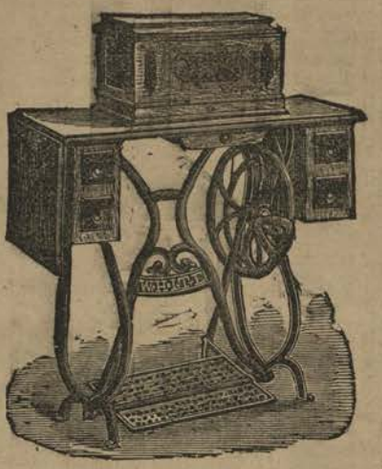

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